

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fixed,—that God's our friend, Virtue our good, and happiness our end. How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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Interest and Practice.  
A SERMON.

BY RUSSEL STREETER.

TEXT.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii, 16.

Much is said in the Scriptures, and among Theologians and others, about the love of God. The Bible, as though to set the matter at rest, says, in so many words, *God is love*. This infinitely broad and unqualified assertion would seem to imply, that the whole administration of Jehovah is regulated on the principles of perfect benevolence. And even this admission does but open the door for controversy and contention, since there is an almost endless diversity of opinion, as to what is really meant by the love of God. Some construe it one way, and some another. Now what shall be done? Who shall decide when Doctors disagree? How shall we know what is meant by the love of our Creator? This is a momentous question. It should be solved with the utmost deliberation.

Well, it has occurred to me that a method may be adopted, to which none can object, and by which we may arrive at fair and safe conclusions on this all-important subject. The method is this. Determine how we should know whether we were the objects of some other being's love and good will. How do we know, for instance, that parents love their children? Answer. By their words or benevolent efforts in their behalf. If they merely talk about their benevolence and kindness, and yet never do any thing for their welfare, can we believe them sincere. Certainly not. Parental love, then, is known by its fruits; or by the endeavors and efforts of parents to benefit their offspring. To manifest their love in the highest degree, they must do all they can to promote the happiness of their children, without impatience or discouragement. Their efforts must be earnest and persevering. To this doctrine no one can object.

Is it not safe, kind reader, to apply this method of deciding the question concerning love, to the Supreme Being. Have we not all one Father? and does he not love us as his offspring? Most surely. Let the inquiry, therefore, be directed to ascertain, what God has done for the world of man, which demonstrates his love in various degrees: and whether it has been manifested in the superlative degree.

If we say the Creator is benevolent and good as our preserver and benefactor, in the bestowment of shines and showers, seed-time and harvest, general health and happiness;—it may be granted by all to a certain extent. But still, we may be told, there is a deficiency. This is no evidence of love in a perfect superlative degree.

Because, the sun is sometimes hid when we seem to need his beams most; the rains are withheld, at certain seasons, and at others come down in drenching and destructive, rather than refreshing, showers. The earth is not always abundantly fruitful, and health and happiness are very unequally and imperfectly enjoyed. And besides, Duty has, to say the least, permitted the introduction of sin and unbelief, and all their woe and mental darkness, into this otherwise beautiful world.—This life is but temporary, at best, and must be followed by death and the grave. And how shall we know that love divine will continue to rise to the highest and most glorious degree? How shall my anxious mind be satisfied that benevolence is not limited to the narrow bounds of time, and exhausted in the bestowment of life's blessings and enjoyments? Answer. These questions, and a thousand others like them, must be settled by an appeal to the scriptures. We know nothing concerning what God will do with mortal creatures, beyond this life, except what we learn from revelation. Let us examine our text then, in relation to this point. "God so loved the world." How? "That he gave his only begotten Son." What for? "That whosoever believeth in him might not perish but have everlasting life." Here then is the very manifestation required, the very exhibition which is necessary to make up the deficiency, before named, and under the evidence full and perfect, that God loves the world in the highest degree—in the most glorious and adorable manner. He loved the world as it was, and not merely as it finally will be, when sanctified by his truth and grace. The character of the world is fully described in the very passages which announce the law of its Maker. Read for yourselves, candid inquirers. For when we were without strength, in due time Christ died for the ungodly. "God commendeth his love to us, in that while we were yet sinners, Christ died for us."—For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his

life. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—My little children, these things write I unto you that ye sin not; and if any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, or not for ours only, but also for the sins of the whole world."

This is a mere summary of Bible declarations, concerning the love of Almighty God as manifested in his Son for the everlasting welfare of mankind. Let every reader examine the promiscuous cluster of texts for himself, without bowing to any sectarian name. He can hardly fail in finding correct views. The testimony is as clear as the cloudless blaze of sunlight. To avoid discovering the impartial and boundless love of our Father in heaven, the eye of the mind must be obstinately closed. And, there must have been a specific object in the manifestations of unthought, unearned benevolence; and whatever that object was, it will certainly be accomplished. What was the Divine purpose then, in the illustrious display of infinite goodness? Answer. As we have before seen, that the world might not perish but have everlasting life. This life, though absolutely eternal in its nature, may be inherited and enjoyed in this state of being, by faith and hope; but the substance or reality, is incorruptible life and bliss in a future state. As it is said, "The wages of sin is death; but the gift of God is eternal life, through Christ Jesus."

"This is the word that God hath given to us eternal life: and this life is in his Son." "Believe on him to life everlasting." If this everlasting life does not refer to the incorruptible and glorious state of immortality beyond the tomb, then I am grossly mistaken. But that such is the fact see as evident from many considerations. God sent his Son to reveal the doctrine of future life and immortality. That life will be eternal and incorruptible. It is the highest and richest gift of infinite grace.—But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Can any thing be plainer than such testimony! Eternal life is to succeed the reign of sin and death, and abound much more,—to a far longer duration. It is precisely as impartial as the life we now have. Both are the gift of one infinite Being; the almighty Creator of us all. Why should not this Being give, in the council of his wisdom and goodness, the same life to the same race of creatures, as their final destiny? Why should He, to whom all things are alike possible, nay, easy of accomplishment, leave a part of his rational offspring to perish forever? The very supposition is too shocking to be indulged for a moment. The final portion and destiny of every created intelligence depends on God, and on him alone. No other being can vary it in the least. What our God determines to do, or to have done, will certainly come to pass. If He wills the ultimate perdition of any human being, his perdition is inevitable; but if God wills the everlasting welfare of all men, then none will finally perish. Though some may stumble, they will not fall so as to be lost. They may perish as the prodigal did for want of food. But they shall also be saved. Men may perish in ignorance, error, sin, poverty and leath, and yet be restored by the almightiness of Divine grace. God said to his ancient people, "O Israel, thou hast destroyed thyself; but in me is thine help." "My people are destroyed for lack of knowledge." Hence the importance of knowledge and discernment in spiritual things.

But those who believe in the Lord Jesus do not perish in the sense in which the unbelieving and the fearful do. They sit together in heavenly places. "He that believeth on the Son, hath everlasting life." He has by it ante-dating his actual possession as a minor believes his father's will which gives him a vast inheritance when he comes of age. Whosoever liveth and believeth in Jesus, shall never die. Faith will be a well of water springing up into everlasting life. How cheering and refreshing to have the chrysalis water of life continually rising in the soul! Well might the apostle say, "Believing we rejoice with joy unspeakable and full of glory." These are they who enjoy a special salvation. "For therefore, we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those who believe."—Whosoever believeth on the Son, shall not perish or suffer in fear and mental anguish, but have, by anticipation, the joys of that everlasting life, which is the free gift of God through the medium of his Son. They have great peace and joy in believing. They pluck fruit ambrosial from life's fair tree, fast by the throne of God. They live as seeing him who is invisible; and sit down by faith, with Abraham, Isaac and Jacob in the kingdom of heaven.—Hence the encouragement for seeking for the knowledge of the truth. The truth makes free indeed. It gives the liberty of the sons of God.

And how glorious the thought that the whole creation shall be delivered from the bondage of corruption, and be translated into the light, liberty and glory of immortal truth! The field of contemplation is spread out infinitely wide before the eye of the mind. A religion never to be fully explored! So that, in addition to all which can ever be known, by finite beings, there will, forever, be room enough for the exercises of faith and hope. Hence these christian exercises are by no means confined to this mortal state. The time will never arrive, in eternity, when less faith and hope will be necessary, to continue and increase the joys of heaven, than were before exercised. The fulfilment of one declaration of good things to come, not only affords the fruition of faith, but excites and increases confidence in the joyful accomplishment of the next.—Unwavering confidence? A exhilarating expectation, and expansive charity will constitute an important part of the blessedness of life everlasting.

Therefore, may we all give all diligence; add to our faith virtue; to virtue knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, charity.

AMEN.

## Bereavement.

The letter which follows was written by an affectionate son to his dear father, on the occasion of the death of an amiable mother.

October, 1832.

My dear afflicted Father.—How shall I address, how comfort you in this trying hour? How shall I administer to the thrice broken spirit? "There is balm in Gilead," but it should be touched by hands more hallowed than mine. O could I but withdraw for a moment the curtain that has fallen between us and the kindest and the best, could I but lay bare the secrets of that "far off land," where the "weary are at rest," there would be a picture, my father, which would turn your tears to rapture, and bid us long to share the new made grave. But the hand that chastens, forbids, not his own. He has given you a talisman, my father, which has thrown a halo o'er the past, has whispered "peace" in the hour of present sorrow, and revealed to your panting soul the promised glories of the future. This talisman is faith, that pure, devoted faith, which bade the patriarch yield "this only son," that blessed the widow's cruise, that knew the risen Saviour, nor marvelled whence he came, and that raised an everlasting incense from the blood spilled on Calvary.

It hath smoothed the roughest sea, sweetened the deadliest cup, and made the martyr's pile a bed of roses! This treasure has been given to you in vain, my father, for as the fruit ripened for heaven, the spoiler has entered our little garden again and again, and chosen the best as an offering at the "throne of grace." The affectionate wife, the tender, indulgent mother, the accomplished, benevolent, sincere christian, has gone to her reward. The home she loved, the husband whose faithful breast had been her pillow, the children who sought instruction from her lips, and worshipped virtue, as it breathed of her, these have lost what this world can never restore, but the place reserved in her Father's mansion has been filled, the voices of the many loved (who had gone before) were attuned to welcome her, and Heaven has gained an angel.

Though distant, my father, my heart is with you. I see your revered form bowed to the earth with grief—"Thrice hath the blow been struck." A beloved brother, whose life was a commentary on excellence, a sweet daughter who shared with you the burden of your Saviour's cross, who learned to sing the matchless joys of Heaven, then flew to realize the glorious scene; and now, the dear companion of your evening hours, kneels at "His throne," and asks for blessings on the loved ones left. I look again: my father's form no longer bends with grief. The eye of faith has pierced the clouds, and rests upon that shining throne! The sound of praise ascends. Millions of voices float upon the air, and as the anthem swells a midst the heavens, sphere after sphere re-echoes the glad sound.

Are there no kindred spirits in the air? Are there no well known voices in that choir, whose much loved tones are wafted to his ear? And now they sing of earth, and hitherward they turn their radiant forms whom do they call on earth?

Come to us loved ones, come!  
Our home is near.

## GOOD DOCTRINE.

"How excellent is thy loving-kindness, O God!—therefore the children of men put their trust under the shadow of thy wings."

"They shall be abundantly satisfied with the fatness of thy house, as thou shalt make them drink of the river of thy pleasure."—Psalms, xxxvi, 7, 8.

The scriptures in speaking of the Divine Being, use the most exalted language.—They speak of his everlasting mercy, of his unsearchable riches, of his great goodness, and of his exceeding great and precious promises. In our text, the most expressive words are employed to represent the nature of the most High.—That we may see their full import, let us consider them separately.

First; the word kindness is used. To realize the value of God's kindness, we

have only to consider our inability to provide for ourselves, and what our wretched condition would be, if God should withdraw the influences of the sun; withhold the rains and dews, which in kindness he grants.—But God, says the text, has not only kindness, but loving kindness. Now between kindness and loving kindness, there is a great difference. The former is exercised, when we relieve the wants of the wicked; the latter, when our love calls into action, every energy of our nature, to relieve the wants, of the dearest object of our affection. We exercise kindness, when we bestow charity to avoid further importunity; but we exercise loving kindness only, when the purest affection prompts the deed of mercy. How glorious then is the character, which the phrase, loving kindness, gives to God.

But the text has still another qualifying word. It is not the word partial nor the word limited—no,—but it is the word excellent. "How excellent is thy loving kindness, O Lord!" This is all that volumes could say in the praise of God, and it forever refutes what partial and misguided men have said against the excellency of his character; for it shows, that all his acts are in accordance with infinite love and kindness. Hence, the Psalmist says, "Therefore the children of men put their trust under the shadow of thy wings." Did God possess a different character he would be unworthy of trust, and those that trust in him, would be unhappy. It is the excellency of God, and not his being God, which makes him worthy of trust.

And how, we would ask, if God has not this excellent loving kindness, could the text say, they shall be abundantly satisfied with the fatness of thy house? Here again is a qualifying word used, and a word which shows, that the provisions of grace are infinitely good in their nature, and endless in their duration. Now, who that believes in endless suffering, can ever expect to be abundantly satisfied with the fatness of God's house?—Suppose future happiness is in part to consist in rejecting at the misery of the damned, this will not be a satisfaction arising from the fatness of God's house; so that all who entertain this strange notion, cannot expect to be abundantly satisfied with the riches of grace.—Besides this abundant satisfaction, we are to "drink of the river of God's pleasure." What figure could express greater felicity than this? The word pleasure itself, is big with meaning; but when used as in the text, it expresses the most perfect and the most lasting peace.

Such reader is the good doctrine, preached by the Psalmist. You will at once say he was a contradictory preacher or a believer in the final happiness of all men. Let us then reflect upon this good doctrine; and when any limit, either in extent or duration, God's kindness, let us remind them of the words, excellent and loving; and when any mention the eternity of misery, let us tell of the fatness of God's house, and of the river of his pleasure.—Southern Pioneer.

## RELIGION.

Religion like every thing of a heavenly and divine nature, contains in itself those characteristics by which its divinity is known.

It is too often the case, that the prejudices which arise, like unwholesome vapors, from certain peculiarities and particular tenets of different sects, so darken the understanding as to lead the mind to censure all the religious world, except those who subscribed to a favorite system as irreligious and profane. But could we travel the world over, and with clear, unprejudiced eye sight examine the hearts of all denominations, it is highly probable that we should return with vastly more liberal views, than those with which we began the examination.

Man is naturally religious. Piety and devotion are elements in which man finds life and peace. As it stands in its native form without the ornaments of human invention, religion, every where, and among all people, is love to God, and good will to man. All profess to cultivate the former unbouddedly, and the latter as far as their prejudices will permit. But there is an inner veil, through which, if we once penetrate, we find that religion has her most sacred abode, in the affections of the human heart, where universal benevolence is warmly cherished, and a generous love to all mankind maintains a holy sovereignty in the pious soul.

If we cautiously examine the most liberal sectarian, even one whose creed consigns nine tenths of the human race to everlasting misery in the future world, we find in his pious heart the same principle which in another of a more liberal creed, is manifested in open and avowed sentiments. For instance, if we go to one, who profess to believe that our Father in heaven has predestinated millions of human beings to endless misery, even before creation; and could we look into his honest and devotional affections, could we read the fervent prayers which his soul breathes out to God, there is not the least doubt but we should find universal love, yes, love to all men, swaying its golden sceptre through the vast dominions of the

soul. When we hear ministers of the most limited doctrines offer up their public prayers to the giver of every good and perfect gift, can we reasonably judge that these men are opposed to the salvation of all men? No, surely we cannot. But here lies one very great difficulty, and one which is hard to be removed. Though they pray for the salvation of all men, yet they are not willing that our Father in heaven should save them in any other way than by bringing them to their persuasion. Like the pharisees of old, who would compass sea and land to make a proselyte; but could have no hope for any who were not circumcised and conformed to the law of Moses.

But we must not look for religion in creeds and formularies of human invention, we must look for it in the honest, the pure, the devotional heart; in that heart, which truly loves God, loves its brother also; For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?

This principle of love to God and good will to all mankind, is true religion, and it is a most happy consideration that all denominations agree in this sentiment H. B.

Religious Education.—The education of the heart is the work of domestic life and where this preliminary is neglected, all the endeavors of the schoolmaster will be fruitless. In the religious education of the lower orders there is seldom, I fear, any appeal made to the heart and the affections. The religion of the vulgar is therefore, in general, gloomy, superstitious and I had almost said ferocious. While all the other intellectual faculties are permitted to remain dormant for want of cultivation, imagination is roused and filled with the darkest images. The tendency of this temper is to proclaim distrust, suspicion, envy and malevolence; and when spiritual pride is added, it brings forth arrogance and presumption. This is not the religion of Jesus Christ.—Far other are its fruits; widely opposite is its tendency upon the human heart!

The first view to be given of the Deity to the poor, as well as to the rich, is as the giver of all good. The universality of His providence and of His protecting care ought to be carefully instilled. By representing the Supreme as a malignant spy and an avenging tyrant, no affection consonant to the spirit of the gospel can possibly be produced.—Elizabeth Hamilton.

## THOUGHTS FOR SABBATH MORNING.

How great is the privilege we enjoy. We live in a land of liberty, and an age of inquiry, when knowledge is increasing.—We are permitted to worship the Father of our spirits in that way which best suits the dictates of our own unbiased conscience, and there is no power of persecution that can in any way harm us. How different is our condition and privileges, from those enjoyed in the first ages of the gospel. Then those who believed in the Saviour, and worshipped God in his beloved name were exposed to suffer the loss of all earthly things and their lives also; and yet, if we may believe the well authenticated accounts of those early christians, they were more zealous to attend the worship of God, than Christians generally are now, where they have all the liberty they wish to improve. This surely appears like ingratitude. This reflection shall incite to vigilance. We will not let trifling circumstances of dress, or a little distance from the house of worship or the weather's not being so perfectly agreeable, prevent our being at the sanctuary of devotion. But when we are there, then we must be duly cautious that we profit by the opportunity. When the scriptures are read, we will devoutly attend to their instructions; when the praises of God our Saviour are sung, we will sing with the spirit and the understanding; in prayer, we must pray in the words of the minister, exercising our own understandings with fervent desires to God; while the sermon is delivered, we will strive to keep the thread of the discourse, beginning the subject with the speaker, and following with nice attention until the close. By these exertions, and the blessings of God, we shall return from public worship with an intellectual refreshment, edification and comfort. May it please our Father in heaven to bless these reflections and succeed these resolutions to the honor of his grace. H. B.

## Persecution Reproved.

At the close of Jeremy Taylor's work on the "Liberty of Prophesying" we find the following anecdote. It contains a moral, which it would be happy for mankind, were it better attended to, and presents a forcible reproof against that spirit which would persecute him who worships differently from ourselves.

"I end with a story, says he, which I find in the Jew's books. When Abraham set in his tent door according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of



heaven? The old man told him that he worshipped the fire only, and acknowledged no other god; at which Abraham grew so zealously angry, that he thrust the old man out of the tent and exposed him to all the evils of the night and an unguarded condition.

When the old man was gone, God called Abraham and asked him where the stranger was. He replied, I thrust him away, because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonored me, and couldst thou not endure him one night, when he gave thee no trouble? Upon this, with the story, Abraham fetched him back again and gave him hospitable entertainment and wise instruction. "Go thou and do likewise and thy charity will be rewarded by the God of Abraham."

When the pious people of this age feel disposed to persecute and injure their neighbors because they do not worship as they do or perhaps do not worship at all, we wish they would recollect this little anecdote. It might then probably occur to them, that instead of doing God service and rendering themselves pleasing in his sight, they were stepping aside from their duty, taking upon themselves an authority which does not belong to them, and that their interference was far from acceptable to Him, who forbids us to judge our brother, who must stand or fall to his own master and not to us.

## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, DEC. 28.

### TO OUR PATRONS.

The present number completes the eleventh volume of the *Intelligencer*, and the sixth year of the present Editor's relationship to its patrons. And on this occasion—a time when we are naturally called upon for a moment to pause and review the past,—he cannot—he must not—fear to express first of all his thanks to that benign Providence, which, notwithstanding a delicate constitution and feeble health, hath so greatly favored him in the prosecution of his duties. It is a circumstance, which he thinks worthy the grateful remark, that no one week, during all that time, has he been absent from his post; but regularly and invariably every Friday he has been enabled to converse with his readers.

Nor can he withhold from the patrons and friends of the paper the expression of his gratitude for the many favors they have bestowed and the indulgence they have evinced towards him during all his labors. As a Sentinel on the walls of Zion he has endeavored faithfully, according to the means accessible to him, to bring good report to the people relative to the prosperity of our cause and to warn them against every machination of the enemy. For the latter work—painful as it ever is in itself—he has oftentimes incurred the sore displeasure of the exposed party. "But none of these things move me." Believing—knowing—that we are right, and that heaven is on our side, we have felt strong in the faith giving glory to God; resolved never to shrink from a fearless performance of duty. No one shall ever justly charge us with dissimulation or hypocrisy, or of shrinking from personal responsibility to gain personal favor. The cause of Universalism we have as the cause of God—as the truth of his glorious gospel and as the worthy consideration shall tempt us to abandon it.

Our ministering brethren and others, who have contributed for the columns of the paper, are entitled to our special acknowledgments. Nothing cheers an editor more than such demonstrations of confidence and friendship towards him. May we not hope that these brethren will continue thus to animate our heart, and make themselves useful to the public? There are others from whom we have not heard so often in the character of correspondents as we could wish. No doubt they can find an hour or two almost every week to devote to the instruction and edification of our readers. They will suffer us to solicit this favor in their behalf, for the coming year.

Subscribers all must know—without seeing the fact stated and repeated in this paper—that punctuality on their part in fulfilling their pecuniary obligations to the establishment, is indispensable to the success of the publication. Those who have complied with the terms—both they and we know who they are—will accept our thanks for their punctuality. Those who have not are again reminded of their obligations and our wants, and requested to cheer us on our way by an early transmission of what is due.

We have made no special efforts to obtain a wider circulation for the *Intelligencer*. Our preference has always been that it should go on its merits, not doubting, that if it deserved patronage, it would obtain it. Still, much is depending upon the influence and activity of its friends to introduce it to individuals and families who may need the consolation of religious truth and hope. There are hundreds of people in our own State, who might be essentially enlightened and encouraged by the reading of a Universalist paper, and who would be disposed to take one if the opportunity was presented by a friend. Why will not our Ministers, Agents and other friends, generously make one farther effort in behalf of the *Intelligencer*, and endeavor to send us, as a new year's gift, each, a few additional subscribers? In this way they would not only essentially aid us, but would help to promote more widely the cause of truth and righteousness.

In reviewing the year that is now nearly closed, have we not all great reason for gratitude towards heaven? Our cause has continued to progress with a steady and permanent triumph. Societies have been multiplied, and ministers of the good word raised up, on all sides. Our opponents have beheld our success with surprise and mortification. Universalism, which, a few years since, was but as a handful of corn upon the mountain, has been planted in almost all directions, and multiplied beyond all precedent. We trust that yet it will fill the whole earth. It is, indeed, the cause of God, and must prevail.

In a temporal point of view we have many causes for thankfulness. The earth has yielded her increase, peace has been preserved within our borders, and though a fearful pestilence has been abroad in our land, our own State has been entirely free from the dreadful scourge. The mercies of heaven towards us as a people and as individuals, have been innumerable! And who would not be grateful on a review of them? Bless the Lord, O my soul, and let all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.

### WIT-DRAWAL.

We have received a letter from Mr. Edward Palmer dated "Woodstock, Con. Dec. 15, 1832," requesting us to signify, through the medium of this paper, to Rev. Zenas Thompson, Standing Clerk of the Maine Convention of Universalists, his desire to dissolve his connexion with that body, and to be known in future as an "Independent Restorationist." We are apt to speak plainly and to tell what we think, and therefore say that we do not by any means, consider this the correct way of doing business. The request should have been communicated first to the Clerk, and then if the latter as an officer of the Convention, deemed a publication of the fact necessary before the Convention should meet and act upon the request, he would, of course, authorize and direct its publication accordingly. We shall send the letter to him.

As Mr. P. is but little known to the Universalists in this State, we deem it proper to say, that two years ago last June he applied for and received a Licence from the Convention to preach. At that time he resided in Belfast and was almost a total stranger to the Universalist Connexion. Not long after this, and before he had preached much, if at all, he left the State and engaged as a printer in the Office of the "Independent Messenger"—the Restorationist paper in Massachusetts. The feelings which exist between the two parties there are painfully known to many who live even beyond their influence; and it was not surprising if Mr. P. became enlisted on the latter side. His error was, that he seemed to have included even us in Maine as obnoxious to the same objections which he conceived laid against certain Universalists in Massachusetts;—then which nothing could be more unfounded. He returned to Maine last fall, confirmed in his feelings towards us, and met the Association in Dexter in October. His course was a subject of grief to every member of the Association present. We do not impugn his motives,—very probably he deemed division, (an object which he distinctly avowed,) as desirable. But it was evident that he brought with him such feelings as none of us ever witnessed at one of our public meetings before. He was treated with every possible mark of kindness, fellowship and respect; but those manifestations of a liberal and fraternal spirit seemed to obtain but a few like returns from him. He declared his intentions to withdraw from the Convention at any rate, and we have been expecting the act ever since. He has now done it.—We state these things to show the nature of the "connexion" which he desires to have dissolved, and to vindicate the brethren of this Convention against any supposition that the cause of the withdrawal lies in any want of fellowship or good faith on their part in respect to Mr. P.

### SUGGESTION CONSIDERED.

We have taken the suggestion which Br. Whittemore makes, relative to our publishing the "original letter" of Rev. J. W. Hoskins, into consideration; and our conclusion is this: No doubt, "Mr. Hoskins has a right" to have that letter published, if he wishes; but, until that wish is expressed, we conceive that we have no "right," fairly, to present it to the public. We know not as he would object to its publication; but the letter is his—it having been virtually withdrawn—and ought to be subject to his control. We took no copy of it, and if we had done so, especially without his consent, good usage would require us to consider it subject to the writer's call. The original letter was shown to us at the time, and we barely glanced at its contents, most of which we have forgotten.

We unite with Br. W.'s "advice," that if there are any in Maine or Massachusetts who are not "at heart" in fellowship with the Universalist denomination, they should withdraw. We pretend not to judge other men's hearts, but have no suspicion that there is any member of our Convention who does not heartily fellowship Universalists—understanding by the "Universalist denomination" not a party among brethren, but the great body of professed believers in the salvation of all mankind. There are different opinions amongst brethren on some points, and we do not hold that that difference should cause a withdrawal or division. We trust that such was not the object of Br. W.'s "advice."

### SINFUL TO TRY.

A tract has been put into our hands, just published by the "Revival Tract Society," entitled, "Plain Conversation, Or the Truth so honestly told that Sinners cannot deny it." The Conversation is on the duty of repentance. As it contains some of the most irrational and disheartening statements which we have ever seen published under the name of religion, we are disposed to notice the gist of the argument. The dialogists are *Truth* and *Sinner*. In the course of conversation, *Sinner* is made to confess that he knows it is his duty to repent, and that he will try. At this latter promise, *Truth* takes fire, and declares, that "to try" to repent is abominably sinful in the sight of God,—he, no where, having commanded the sinner to try to repent. He must *repent* but not *try*. This nice and most ridiculous distinction of duty, the writer illustrates as follows: "Suppose your house was on fire over your head, and you should say, 'I'll try to get out,' and should sit still and fall into the fire, would that save you?" A curious way of trying to escape, one would think, to "sit still and fall into the fire." We should think that this is not trying. The writer's idea, however, is that the man must get out of the house without trying—he is no where commanded to try; and if he does, he sins before God and shall perish in the fire of hell forever.

Is it possible that such an absurd doctrine as this can receive the sanction of the learned divines who belong to the Revival Tract Society? Do they think to obtain credit and influence by requiring men to perform duty, and at the same time telling them it is of no avail, but sinful, to try to perform it? Must men "sit still" and perish for sitting still, when for not sitting still, but trying to escape, they shall surely fall into the fire of hell to all eternity? Gracious heavens! what havoc has orthodoxy not made of consistency, reason and "Truth." So then, *Sinner*, you are to understand, that you must repent or you cannot be saved; but if you try to repent you shall certainly be damned.

"You shall, and you shan't;  
You can, and you can't;  
You'll be damned if you do,  
And be damned if you don't."

### DEDICATION.

The new Universalist meeting house in Waterville will be dedicated on Tuesday next. Ministering brethren and others are invited to attend.

### AN INQUIRER.

The Independent Messenger mentions a case of a young divinity student calling at that office lately to procure a copy of Jean's Lectures in favor of the final Restoration. He expressed himself respectfully, and somewhat favorably, towards that sentiment. If the young man belongs to the Andover or Newtown School, as we suspect he does, being a student in an "evangelical Theological Institution," it was a great act of cruelty to mention the fact; for, if found out by his tutors, no doubt he will be expelled the Seminary for such an heinous offence. We trust the Messenger will obey an all for names. Let him escape if possible, undetected and unknown, till he has finished his course of studies, after which perhaps he may escape from the coils of orthodoxy altogether.

### CAUSE OF CHOLERA.

Medical men have all along taught us, that intemperance in drinking and eating, and other physical irregularities, were amongst the predisposing, if not original, causes of the cholera; it seems, however, if a writer in the last No. Advocate is to be believed, that they were all mistaken, no physical cause having any concern in that disease. He has found out the secret, and revealed it in the last Advocate in the form of a dialogue, as follows:

Q. Why has the cholera visited this our happy land?

A. It is a judgment from the Lord. "Is there evil in the city and the Lord hath not done it?"

Q. But why are some places so severely afflicted, while others have been passed by?

A. It is evident to me, that God is visiting with a rod for a particular sin that has stained this happy land, and where the crime is most generally found, the judgment will be the more severe.

Q. What sin?

A. Sabbath breaking is the sin, and where the Sabbath is sacredly regarded, the people have nothing to fear from the cholera.

The above is but a fair sample of the "stuff" which adorns the weekly columns of Zim's (?) Advocate.—If any thing is calculated to bring serious things into discredit it is such as the foregoing. We believe the Sabbath ought to be religiously regarded, and in censuring the forwardness and superstition of the writer above, we do by no means intend to lessen the reverence which is due to this Institution. But it so happens, that facts will not justify the solution which "Z." so confidently gives—either as it relates to places or to individuals. It is well known, that many of the most orthodox and church-going places in Europe and America have suffered the most severely by the cholera, and that not a few of the most regular religionists have fallen its victims, among whom are several clergymen. New York, probably, is the most orthodox city in the U. S. and yet we all know that the cholera has done a terrible work there. So also it has in Albany, Richmond, &c. &c. We believe it is a fact, that the cholera has prevailed,—but to little extent at least—where liberal christianity exists. Would that writer be willing to consider, therefore, that the cholera is a judgment from God against the sin of orthodoxy throughout the world?

### PUBLIC WORSHIP.

There are two purposes for which the assembly professedly meets in the house of God—to worship the Father, and to listen to religious instruction. The first consists in praises and prayer—in a devout adoration of the God of heaven and earth and in celebrating his goodness towards the children of men; and the latter prepares us for a better knowledge of our duties to him and our brethren of mankind. The duty of divine worship is dictated no less by common reason than by the express ordination of heaven. It is fitting, it is right, it is salutary, that men should raise their thoughts and affections towards the Great First Cause of life, light and happiness—that they should reflect, with solemn awe, upon his infinite Power; that they should profoundly reverence his unsearchable Wisdom; that they should adore his boundless Goodness and desire a knowledge of his eternal Truth.—Worship, directed to these ends, is calculated to subdue the unlawful pride of the human heart, to produce sentiments of humility before God, and to teach a practical lesson of equality, of forbearance and a quiet spirit amongst men. Man is the only being upon earth who is made capable of knowing, loving and serving his Maker; and surely there is a suitableness in the highest sense, that he should not neglect the opportunities of this high designation and forget the Power that has made and the hand that sustains and blesses him.

We enter the world ignorant—having everything to learn and inheriting none of the wisdom after which our fathers may have labored. There are duties before us as we enter the stage of life; and being endowed with intellectual faculties, it becomes us to improve by the lights around us, that we may learn what makes for our weal or woe. Religious instruction is, or ought to be, directed to this end. The Gospel ministry, and all the institutions of Christianity, are designed to acquaint mankind with that knowledge which they eminently need, and to prepare them for a degree of enjoyment above what it is in the power of any thing sensual or earthly to afford.

Who, then, does not perceive the importance of attended meetings of public worship,—where all—the rich and the poor—the high and the low—may meet together upon the level before a common Father and God, and learn the common tie by which they are bound in duty to each other? The advantages of a regular and punctual attendance on divine worship, to society and to individuals, is every where seen and confessed; and therefore there is no need that we should now attempt to make them more obvious. Suffice it to say, Society must degenerate most lamentably and injuriously, if the institution of the Sabbath were generally disregarded and forgotten.

It is to be feared, however, that too many who visit the house of worship—and such are not apt to visit it too often—go there from a spirit of curiosity, not realizing the real end of meeting in the place. They hear the minister pray, but hardly think of praying themselves. They listen, too, to his discourse; but hardly consider it addressed or as applicable to themselves. Either paying little attention at all, or busying themselves in criticising on his performance—perhaps for the purpose to find something to object to or harp about—they profane the Lord's temple and leave it in no degree improved in rules of faith or practice. Now every one who possibly can, should attend meeting—especially if there be one where sentiments which he regards as mainly true are advanced;—and, all who attend should go for the pur-

pose of worshipping God and receiving religious instruction. None are yet so wise as to be in no need of additional knowledge.

With regard to the order of exercises, we have thought there was a propriety in the English Church service. We do not of course allude to their forms. But their exercises are appropriately divided as to worship and religious instruction. That part of service relating to worship is by itself. This being concluded, a new movement takes place. The preacher ascends the desk and the audience become hearers. He delivers what he has to say and the service closes with his discourse. The first part of the time had been devoted to worship. The sermon—the instructive part—being the last, the hearers retire with the subject fresh in their minds, without their attention having been taken off—as in Congregational service, by further worship and praise—a prayer and hymn. We do not aim at being a reformer in this thing; but it has occurred to us—and we submit it for the consideration of our ministering brethren—that there would be a propriety, greater than there is at present, if the order of exercises were something like the following:—First, an Invocation, (short) supplicating the divine presence, and a preparation for his worship; second, singing; third, reading a portion of Scripture; fourth, the long prayer; fifth, singing; and sixth, the sermon. This would answer for the morning service. The afternoon service might be easily varied; yet having the time devoted to worship by itself, and the sermon as the last performance, always understanding it to be followed by the benediction, and perhaps a doxology or short hymn.

### DEDICATION AND CONFERENCE.

A new building, erected in Petersburg, Pa. by Rev. J. Myers, a German Universalist, for the double purpose of a school and meeting house, was dedicated in Nov. last. Three ministers—two German and one English—were present, and, during the day six Sermons were preached—three in German, and three in English.

After the dedication a Conference was organized, which appointed a Committee to raise a subscription of \$100 for the benefit of "Der Froehliche Botenchafter," the German Universalist paper—its editors having sustained a loss in the publication. Such a paper is of the highest importance to the German population. Some brother in every German neighborhood ought to endeavor to obtain subscribers for it.—Subscriptions should be sent to George Grush, Marietta, Lancaster Co. Pa.

A meeting of Universalists belonging to the "Boston Association," is notified to be held in the Vestry of Rev. S. Streeter's Church in Boston on Tuesday next, for the purpose of forming a Society for the relief of destitute widows and orphans of deceased Universalist ministers.

### NEW SOCIETY.

A Universalist Society was organized in Oct. last, in Columbia, Bradford Co. Pennsylvania. The Society consists of brethren residing in that town and Troy. It is said that a lay brother has preached to them several times.

The excellent Sermon preached before the Boston Association two or three weeks ago, by Rev. Sebastian Streeter, has been published in the *Trumpet*.—As it is one of more than ordinary importance and interest, we propose to present it to our readers next week.

Our readers will be glad to hear again from their old friend, Rev. Russell Streeter—formerly editor of this paper. They will find a Sermon from his ready pen in our first page this week. It should have been credited to the "Religious Inquirer."

### CHURCH ORGANIZED.

A Universalist Church was to have been organized in Framingham, Mass. on Christmas day, the 25th inst.

### CONFERENCE.

A Conference of Universalists, to deliberate on the subject and manner of Church organization, is to be held in Le Roy, N. Y. on the 1st January. The opening Sermon will be preached by Rev. W. I. Reese.

### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

#### LETTER.

BR. DREW: Though an entire stranger to you, yet considering that we are both believers in the same glorious doctrine, I trust that a few lines from me, may not be altogether unacceptable to you.

For six months past I have been a subscriber to, and read with interest, your valuable paper. I think it calculated to do much good in disseminating light and knowledge. I cannot but approve of your course, and the bold and decided stand you take against darkness and error; May the Lord grant you strength and wisdom to persevere in your arduous editorial duties. Although the task may be great, yet you have the pleasure of seeing the cause prospering in your hands. You are not upholding a weak or dangerous fabric, which threatens to fall upon you and bury you beneath its ruins. No—it is a pillar, firm and undecaying, planted by the hand of Him who stretched out the heavens, and is upheld by the immutable oath of Jehovah.

Let, then, your motto be "onward,"—"persevere"—and you will receive the plaudit—"well done good and faithful servant," while you will have the joy of seeing truth triumph over error and darkness. We now behold its victory in every direction; from the North to the South, from the East to the West, the Gospel's loud trumpet is heard. The creeds of men are fast giving away to the doctrine of impartial grace. A new order of things has commenced. Time has hurried in merited oblivion many of those monstrous and absurd doctrines which were once palmed upon an abused public for immortal truths; and they are now to be found only in the dark doings of an unrighteous priesthood. Many of these deformities have been lopped off; never again, we trust, to be engrained into the human mind. Light has shone forth with resplendent glory. Inquiry is abroad in the earth, and knowledge is increased; and where but a few years since the joyful news of a world's salvation through a crucified Redeemer, were never heard, it is now promulgated and listened to with expanded feelings of gratitude to Almighty God, who is merciful to all the works of his hands—with hearts beating with emotions of joy and love

to heaven's King, and with eyes glimmering with tears of contrition and penitence.

The doctrines of liberal christianity can no longer be stifled by the dark mist of superstition and bigotry. The heavenly truths of "light divine" are dispelling the dark clouds, which for centuries have obscured the moral horizon; and the doctrines of hatred and eternal vengeance are fast receding before the piercing rays of heavenly love; and the event is at hand, spoken of by Isaiah—"For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody; my righteousness is near, my salvation is gone forth and my arms shall judge (or rule) the people. The isles shall wait upon me, and on my arm shall they trust. Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads. For I, even I, am he that comforteth you. I have put my words in thy mouth, and have covered them with the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion—Thou art my people."

Yours with due sentiments of respect,

E. W. P.

Leyden, Mass. Dec. 6, 1832.

[For the Christian Intelligencer.]

SHORT SERMONS, No. 64.

TEXT.—"Pray one for another."—James v. 16. To encourage christians to pray James mentions "Elias who was a man subject to like passions with others, who prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

However true it may be, that prayer does the person good who engages heartily in the exercise; yet inspired men, seem to represent other advantages to be derived from prayer. Why should people be exhorted as in our text to pray one for another, if prayer only benefits the person who offers it. Though it may be edifying to join in social prayer with the afflicted, yet the apostle appears to teach the efficacy of prayer, for those that are not present to hear the prayer.

Elias prayed for rain, after three years famine. Did his praying only prepare him to welcome the rain with gratitude? Do not the scriptures represent, Elias' prayers as preventing the rain three years and six months, and then bringing the rain again?—God no doubt taught him thus to pray. And God answered his prayer. Could not the divine Being connect these events of providence, with his holy prophets' prayers? If God had purposed to bring a famine in the land, could he not inspire his servant to pray that his will might be done? So that it takes place according to the Prophet's request.

Why should Christ teach his disciples to pray, "thy kingdom come; thy will be done on earth, as it is done in heaven," but because God has purposed that it should so come to pass?

Why does Paul, exhort that prayers and supplications, be made for all men," but because, God will have all men to be saved and come to the knowledge of the truth.—When God has been pleased thus to join things together, what man may venture to put them asunder?

Paul frequently asks his brethren's prayers for him, when he was absent from them.—Why does he thus, if he did not think that God would hear, and grant answers to his advantage?

Why may not parents and other friends enjoy the privilege of praying for their absent children and friends, believing that if they ask any thing agreeable to his will, they shall have their petitions answered?

Why should ministers and christians pray for their rulers and their country, if God cannot consistently with his unchangeable nature and purposes, answer them?

Why pray to God to save us from the pestilence, from war, from famine, from oppression, if He will not be moved to avert these evils? and bestow on us the opposite blessings?

But says one, why pray to an unchangeable being? Do you think to move God to give what he has not determined to give? Answer, God may have determined to be moved by the progress of faith, which he dictates by his spirit. What is there inconsistent in this supposition?

God says ask and ye shall receive. But we should ask submissively, or for those things which he has purposed to give. If God has determined to bestow a blessing upon his people, in answer to prayer, then he will not bestow it without prayer.

Hence, He says, by the prophets, I will be sought unto, by the house of Israel to do these things for them. And concerning my sons and daughters, command ye me? Or be importunate: like the widow whom Jesus mentions. Hence God will avenge, or answer his own elect who cry day and night unto him.

It is a privilege which God grants his children to draw near to him as to a father, who is able and willing to help them. Yea they are encouraged to come boldly to the throne of grace, that they may obtain mercy and find grace to help in every time of need.

[For the Christian Intelligencer.]

Rev. Dr. John Matthews's Sermons.

(Continued from our last.)

"The divine displeasure, therefore, must be manifested in your everlasting condemnation. For should you escape with impunity, the inhabitants of heaven would not see the (impurity?) purity of the divine character and government, so far as it depends on your case. Their love, of course, would become less ardent, and their joy be diminished. (What a pity to have the joy of the saints diminished because some one is not seen writhing in the flames of hell!) But if they see you publicly condemned in judgment, and thence departing into everlasting fire, in the smoke of your torment ascending up forever, and ever, they are the glory of infinite holiness, and the stability and equity of the divine government, manifested in such a manner and degree as will secure their warmest love and firmest confidence." p. 226. Endless tortures secure the warmest love and firmest confidence of the saints! This secure their love and confidence, does it? Heaven grant that my love and confidence may not be secured, if this is the way it is to be secured.



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Gardiner, September 7, 1892. M. SPRINGER, JR.